Rulings on The Response to the *Adhaan* (Call for *Salaah*)

Based upon the *sharh* (explanation) of Hadeeth 63 from *Umdat al-Ahkaam* by our Shayekh Muhammad bin Saalih al-'Uthaimeen (*rahimahullaah*)

and

More recently by our Shayekh Sh. (Dr.) Sami ibn Muhammad As-Sghair (*hafidhahullaah*) in his *sharh* of the *Umdah* in 1428 AH

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بسم الله الرحمن الرحيم

Umdat al-Ahkaam – Hadeeth 63

All Praise is due to Allaah, and may the *salaah* and *salaam* be on Prophet Muhammad, his household, the noble companions, and those who follow them until the Day of Resurrection.

Abi Sa'eed al-Khudri (ﷺ : *radiyallaahu 'anhu*) reported that the Messenger of Allaah (ﷺ : *sallallaahu 'alayhi wa sallam*) said:

"إذا سمعتم المؤذن فقولوا مثلما يقول"

"Whenever you hear the adhaan, say what the Mu'adhdhin is saying."[1]

Benefit: Ruling Concerning Following the Statements of the *Mu'adhdhin*

The *mu'adhdhin* (caller) makes the *adhaan* for the five prescribed prayers and also on the day of *jumu'ah*; when he calls, he does so aloud making it inevitable that one must hear his voice in order to respond.

In this *hadeeth*, the instruction of the Prophet (ﷺ) "*say what the Mu'adhdhin is saying*" implies that every statement made by the *mu'adhdhin* should be repeated verbatim by those that hear it. This covers the entire *adhaan* excluding two statements, specifically the *hayyalatan* (i.e. "*hayya 'ala'-salaah"* – come for *salaah* and "*hayya 'ala'-falaah"* – come for success), for which the responder says "*Laa hawla wa laa quwwata illa billaah*" (There is no power or strength except with Allaah); this is the instruction of the Prophet (ﷺ) as recorded by Muslim in his *Saheeh*.[2] Therefore, for all other statements made by the *mu'adhdhin*, the responder repeats them exactly word for word.

Likewise, the responder must make all statements following the *mu'adhdhin* with his tongue; doing so with one's heart is insufficient since the Prophet (ﷺ) directed the responder to "*say*", which in general entails utterance by the tongue.

Benefit: Types of Saying

"Saying" is of four types.

1) In the heart – There are no rulings from *sharee'ah* that depends on this. That is why there is no effect legally if someone recites the *Qur'aan* with his heart since it is not a saying. Similarly, if someone says in his heart that his wife is divorced, then this statement is not implemented as it has no effect.

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[1] Reported in *Saheeh al-Bukhaari* (English translation vol. 1, *hadeeth* no. 585) and Malik's *Muwatta* (English Translation book 3, *hadeeth* no 2)

[2] *Hadeeth* from 'Umar bin al-Khattab (English Translation book 4, *hadeeth* 748).

Furthermore, if someone makes an oath not to speak to a specific person and says in his heart "*In shaa Allaah*", then this exception is of no benefit to him, and if he talks to that person in the future, then he breaks his oath, which makes the expiation binding upon him.

2) To utter by one's tongue and moving the lips

3) To make one's self hear - There is a difference between the second and the third types of saying since a person may move his tongue without making himself hear.

4) To make others hear him – This is known as *al-jahr* (loudness)

If a person makes *salaah* without moving his lips, then this *salaah* is invalid since he did not actually "say" *takbeeratul-ihraam*, *al-Fatiha*, and the rest of the *Qur'aan* that he recites. However, it is not a condition that he makes himself hear.

Benefit: Following the *Mu'adhdhin* if you can See but not Hear Him

If you see the *mu'adhdhin* but you are unable to hear him, then you do not repeat after him as the condition is hearing him.

Benefit: General Principles When Following the *Mu'adhdin*

This *hadeeth* indicates that you follow the *mu'adhdhin* even if there is more than one caller. The Prophet (ﷺ) said, "*Whenever you hear the adhaan*." Thus, if you hear multiple callers, then you follow them as this is remembrance. The scholars said that this is applicable as long as the person is not in *salaah* since the praying individual is not called. Similarly, if the person has already prayed, then the generality of the *hadeeth* implies that it is still applicable to him, making it appropriate that he responds.

Benefit: Wisdom of Allaah (ﷻ)

When a person is responding to the *adhaan*, he is getting a share of the reward; therefore, Allaah (ﷻ : *subhaanallaahu wa ta'aalaa*) gives him a reward even if he is not establishing the worship. Therefore, Allaah (ﷻ) has enabled the believer to share in rewards through related matters.

Examples:

1) Although a person may not be making *hajj*, he is still able to attain specific rewards during that prescribed period. When the *hujjaj* (pilgrims) make the sacrifice, a person who is not performing *hajj* may also make a sacrifice.

2) It is known that during *hajj*, the pilgrims stay away from certain prohibited things while in *ihraam*. Likewise, it is prescribed that those who are not doing *hajj* but still intend to make a sacrifice not cut their hair, nails, etc.

3) In addition, it is legislated that those not performing *hajj* pray *salaat al-'Eid*.

Benefit: Accompanying the *Adhaan*

The response must be said in a manner accompanying the *adhaan*

Benefit: Prerecorded *Adhaan*

A recording is simply relating and copying a voice. There is no legal effect to it so no response is required. However, if someone hears the *adhaan* being broadcast live, then he may follow it.

Example: A recording of *qur'aan* is played from a tape or over the radio, and the reciter comes to a point where *sujood at-tilaawah* is legislated. The listener does not make *sujood* as he is not sharing with the reciter in time.

Benefit: *Mu'adhdhin* Following Another *Mu'adhdhin*

If a caller completes the *adhaan* and hears other *mu'adhdhineen* (pl. of *mu'adhdhin*) making *adhaan*, then he may follow them because he falls under the general wording of the *hadeeth*.

Benefit: Following Multiple Callers

If someone hears a number of callers, then he follows whoever it is possible to follow, hear, and understand. If multiple *mu'adhdhineen* are the same in this rank, then he follows the one ahead of the others. If multiple *mu'adhdineen* are of the same rank and none is first, then he follows the caller at the *masjid* he intends to make *salaah*.

Benefit: Person in *Salaah* Following the *Mu'adhdhin*

The famous saying regarding this is that repeating after the caller can distract the *musallee* (i.e. person in *salaah*). The Prophet (ﷺ) said:

"*Verily, the mind is occupied and busy with more important matters during the salaah*."[3]

Shaykh al-Islaam ibn Taymiyyah (رحمه الله : *rahimahullaah*) held another opinion; he maintained that the person in *salaah* may respond because this response is remembrance whose cause existed in *salaah*. Similarly, he said it is permissible to say "*al-hamdullillaah*" if you sneeze or return the *salaam* because the Prophet (ﷺ) responded to that while in *salaah*. However, when it comes to following the *mu'adhdhin*, consideration is required because the response to the *adhaan* is prolonged and is far longer than returning the *salaam*, which is simply responded to with the hand, finger, or head. Thus, it is precautionary not to respond.

[3] Reported in *Saheeh al-Bukhaari* (English translation vol. 5, *hadeeth* no. 215).

Benefit: Responding While Answering the Call of Nature

Excluded from responding is the one that it is answering the call of nature. This is based on the *hadeeth* of the Prophet (ﷺ),

"*I do not like to remember Allaah except in a state of purity/*"

Benefit: *Mu'adhdhin* Responding to Himself

Concerning the *mu'adhdhin* repeating after himself, there are two opinions.

1) He responds to himself in order to combine the reward of *adhaan* with the reward of responding.

2) What is apparent in the *hadeeth* is that there must be a hearer and someone else that is heard. As such, the *mu'adhdhin* would not respond to himself.

Benefit: Following the *Iqaamah*

What is apparent in this *hadeeth* is the following of the *adhaan* only. However, another opinion holds that the *iqaamah* is also referred to as an *adhaan* as in the *hadeeth* that the Prophet (ﷺ) said,

"*Between the adhaanayn (i.e. two adhaan), there is salaah*"[4]

Some scholars have contended that since the Prophet (ﷺ) referred to the *iqaamah* as *adhaan*, it is permissible to repeat after the *muqeem* (the one that performs the *iqaamah*). In addition, they took as evidence the *hadeeth* in *Sunan Abu Dawood* that the Prophet (ﷺ) commanded the people to also follow the *iqaamah*, but this *hadeeth* has weakness. However, following the *muqeem* could cause the person to delay making *takbeeratul-ihraam* and entering the *salaah*.

Benefit: Volume of the Response

The response in this *hadeeth* is in principle. There are no indications of a link between the essence of the remembrance and the description of the sound (loud or silent). Moreover, there is no benefit in being loud in the response.

Benefit: Missing Following *Mu'adhdhin* Due to a Legal Excuse

When someone has a legal excuse for being unable to follow the *mu'adhdhin* (e.g. answering the call of nature), then he may make up what he missed. Similarly, if someone first hears the *mu'adhdhin* during the middle of the *adhaan*, then he starts following from the beginning and completes the following with the *mu'adhdhin*.

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[4] Agreed upon. Reported from Abdullaah bin Mughaffal al-Muzani (رضي الله عنه : *radiyallaahu 'anhu*) in *Saheeh al-Bukhaari* (English translation vol. 1, *hadeeth* no. 597 & 600) and in *Saheeh Muslim* (English translation no. 1822, book 4).

Example: Someone first hears the *mu'adhdhin* at "*hayya 'ala'-salaah*." The person should start from the beginning at "*Allaahu Akbar*" until he catches up with the *mu'adhdhin* and then continue to follow him.

Benefit: *Adhaan* of a Child

With respect to the child that has reached the age of distinction, *Shaykh al-Islaam* ibn Taymiyyah (رحمه الله) held the opinion that the *adhaan* which is collective duty is permissible from him but not the *adhaan* which is in individual duty.

I ask Allaah to make this a benefit for myself and for all those that read it and/or convey it. All Praise is due to Allaah, and may the *salaah* and *salaam* be on Prophet Muhammad, his household, the noble companions and those who follow them until the Day of Resurrection.

Saleh As-Saleh
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